An-Nawawi's

FORTY HADITH

DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Imam Nawawi's forty hadeeth

Yahya ibn Sharaf an-Nawawi

Introduction

All Praise is due to Allah, the Lord of the Worlds, the [One Who] Sustains the Heavens and Earths, Director of all that is created, who sent the Messengers (may the peace and blessings of Allah be upon all of them) to rational beings, to guide them and explain the religious laws to them with clear proofs and undeniable arguments. I praise Him for all of His bounties. I ask Him to increase His Grace and Generosity. I bear witness that there is none worthy of worship except Allah alone, who has no partner, the One, Who Subdues, the Generous, the Forgiving. I bear witness that our leader Muhammad is His servant and Messenger, His beloved and dear one, the best of all creation. He was honoured with the Glorious Qur'an that has been an enduring miracle throughout the years. He was also sent with his guiding *Sunnah* that shows the way for those who seek guidance. Our leader Muhammad has been particularised with the characteristic of eloquent and pithy speech, and simplicity and ease in the religion. May the peace and blessings of Allah be upon him, the other Prophets and Messengers, all of their families and the rest of the righteous.

To proceed: we have narrated, through many chains (*isnad*, pl. *asaneed*) and various narrations, from Ali ibn Abee Talib, Abdullah ibn Masood, Muadh ibn Jabal, Abu ad-Darda, [Abdullah] ibn Umar, [Abdullah] ibn Abbas, Anas ibn Malik, Abu Hurayrah and Abu Sa'eed al-Khudree — may Allah be pleased with all of them — that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Whoever preserves for my *ummah* forty *hadeeth*related to the religion, Allah will then resurrect him in the company of the pious and the scholars." Another narration states: "Allah will raise him as an erudite and learned scholar." In the narration from Abu ad-Darda, it is stated: "On the Day of Resurrection, I will be an intercessor and witness for him." In the narration from Ibn Masood it is stated that the Prophet (peace and blessings of Allah be upon him) said, "It will be said to him 'Enter Paradise through any door you wish.' " In the narration from Ibn Umar, one finds the words: "He will be recorded among the company of the scholars and will be resurrected in the company of the martyrs." [However,] the scholars of *hadeeth* agree that, although this *hadeeth* has numerous chains, it is weak [i.e., *dae'ef*, and hence cannot be used as a *Shareeah* proof].

The scholars (may Allah be pleased with them) have compiled innumerable works of this nature [i.e., collections of forty *hadeeth*]. The first one that I know of who compiled such a work was Abdullah ibn al-Mubarak. After him came ibn Aslam at-Toosee, a pious scholar. Then came al-Hasan ibn Sufyan an-Nasa'ee, Abu Bakr al-Aajurree, Abu Bakr Muhammad ibn Ibraheem al-Asfahanee, ad-Daraqutnee, al-Hakim, Abu Nu'aim, Abu Abdur-Rahman as-Sulamee, Abu Sa'eed al-Maleenee, Abu 'Uthmaan as-Saboonee, Abdullah ibn Muhammad al-Ansaree, Abu Bakr al-Baihaqee and countless others both from the earlier and later times.

I have turned to Allah for guidance and prayed to Him while compiling these forty *hadeeth*, following the example of those *imams* and guardians of Islam. The scholars have agreed that it is permissible to act in accordance with weak *hadeeth* that deal with the virtues of good deeds [i.e., not weak *hadeeth* that deal with rulings — *ahkam* — or acts of worship]. Nonetheless, given that fact, I have not simply relied upon that [weak] *hadeeth* [mentioned above], in compiling this work. Instead, I am following the statement of the Prophet (peace and blessings of Allah be upon him), found in an authentic *hadeeth*, "Let him who was present among you inform those who are absent." The Prophet (peace and blessings of Allah be upon him) also said, "May Allah make radiant the man

who has heard what I said, preserved it in his memory and conveyed it in the way that he heard it."

[What an-Nawawi is saying here is that many of the scholars before him have made collections of forty *hadeeth*, and hence he is following their good example and not simply following the weak *hadeeth* quoted above, thus showing that he considers it improper to base one's actions upon weak *hadeeth* alone.]

Scholars have compiled forty *hadeeth* on faith and belief (*usul*), on practical matters (*furoo*), on *jihad*, on austerity (*zuhd*), on etiquette (*adab*), and even on sermons (*khutbahs*). All of these [collections] were concerning righteous aims. May Allah be pleased with those who sought them. However I have found it best to collect together forty *hadeeth* which are more important than all of those. These forty *hadeeth* incorporate all of those separate topics. In fact, each *hadeeth* is by itself a great general precept from the foundations of the religion. Some scholars state that all of Islam revolves around these *hadeeth*. Some have said, about a particular *hadeeth*, that they are one-half of Islam, one-third of Islam and so forth.

I have committed myself to including only authentic *hadeeth* (*saheeh* or *hasan*) in these forty *hadeeth*. The majority of them are from Saheeh al-Bukhari or Saheeh Muslim. I have mentioned them without their chain of narrators in order for it to be easier to memorise them and thus more [people] will be able to benefit from them, Allah willing. After the *hadeeth*, I included a section on the meanings of the obscure expressions found in the *hadeeth*.

Everyone who desires and looks forward to the Hereafter must be familiar with these *hadeeth* because they cover the most important aspects of the religion and offer direction to all forms of obedience of Allah. This is clear to anyone who ponders these *hadeeth*.

I rely only upon Allah and I entrust my affair only to Him. To Him is all Praise and Grace, from Him is Guidance and protection from error.

Hadeeth 1

On the authority of *ameer ul-mumineen* (the commander of the faithful), *abu hafs* Umar ibn al-Khattab (may Allah be pleased with him), who said:

> I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "Actions are but by intentions and every man shall have only that which he intended. Thus he whose migration (*hijrah* from Makkah to Madina) was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated."

It is related by the two *imams* of the scholars of *hadeeth*, Abu Abdullah Muhammad ibn Ismael ibn Ibraheem ibn al-Mugheera ibn Bardizbah al-Bukhari and Abu-l-Husain Muslim ibn al-Hajjaj ibn Muslim al-Qushairee an-Naisaboree, in their two Saheehs, which are the soundest of compiled books [i.e., the most truthful books after the Book of Allah, since the Qur'an is not 'compiled'].

Hadeeth 2

Also on the authority of Umar ibn al-Khattab (may Allah be pleased with him), who said:

> One day while we were sitting with the Messenger of Allah (peace and blessings of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journey were to be seen on him and none of us knew him. He walked up and sat down in front of the Prophet (peace and blessings of

> Allah be upon him), with his knees touching against the Prophet's (peace and blessings of Allah be upon him) and placing the palms of his hands on his thighs he said, "O Muhammad, tell me about Islam."
>
> The Messenger of Allah (peace and blessings of Allah be upon him) said, "Islam is to testify that there is no deity worthy of worship but Allah and Muhammad is the Messenger of Allah, to perform prayers, to give *zakat*, to fast in Ramadhan, and to make the pilgrimage to the House if you are able to do so."
>
> He said, "You have spoken rightly"; and we were amazed at him asking him and saying that he had spoken rightly. He [the man] then said, "Tell me about *iman*."
>
> The Prophet (peace and blessings of Allah be upon him) said, "It is to believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and to believe in divine destiny (*qadr*), both the good and the evil of it."
>
> He said, "You have spoken rightly." He [the man] said, "Then tell me about *ihsan*."
>
> The Prophet (peace and blessings of Allah be upon him) said, "It is to worship Allah as though you see Him, and if you do not see Him, then (knowing that) truly He sees you."
>
> He said, "Then tell me about the Hour."
>
> The Prophet (peace and blessings of Allah be upon him) said, "The one questioned about it knows no better than the questioner."
>
> He said, "Then tell me about its signs."
>
> The Prophet (peace and blessings of Allah be upon him) said, "That the slave-girl will give birth to her mistress, and that you will see barefooted, naked destitute shepherds competing in constructing lofty buildings."
>
> Then he [the man] left, and I stayed for a time. The he [the Prophet (peace and blessings of Allah be upon him)] said, "O Umar, do you know who the questioner was?" I said, "Allah and His Messenger know best." He said, "It was Jibreel, who came to teach you your religion."

It was related by Muslim.

Hadeeth 3

On the authority of Abdullah, the son of Umar ibn al-Khattab (may Allah be pleased with him), who said:

> I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the *salah* (prayer), paying the *zakat* (obligatory charity), making the *hajj* (pilgrimage) to the House, and fasting in Ramadhan."

It was related by al-Bukhari and Muslim.

Hadeeth 4

On the authority of Abdullah ibn Masood (may Allah be pleased with him), who said:

> The Messenger of Allah (peace and blessings of Allah be upon him), and he is the truthful, the believed, narrated to us, "Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a *nutfah* (a drop), then he becomes an *alaqah* (clot of blood) for a like period, then a *mudghah* (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his *rizq* (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise).
>
> By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it."

It was narrated by al-Bukhari and Muslim.

Hadeeth 5

On the authority of the mother of the faithful, Aaishah (may Allah be pleased with her), who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "He who innovates something in this matter of ours [i.e., Islam] that is not of it will have it rejected [by Allah]."

Related by al-Bukhari and Muslim.

In one version by Muslim it reads: "He who does an act which we have not commanded, will have it rejected [by Allah]."

Hadeeth 6

On the authority of an-Nu'man ibn Basheer (may Allah be pleased with him), who said:

> I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart."

Related by al-Bukhari and Muslim.

Hadeeth 7

On the authority of Tameem ibn Aus ad-Daree (may Allah be pleased with him):

> The Prophet (peace and blessings of Allah be upon him) said, "The *deen* (religion) is *naseehah* (advice, sincerity)." We said "To whom?" He (peace and blessings of Allah be upon him) said "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk."

Related by Muslim.

Hadeeth 8

On the authority of Abdullah ibn Umar (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the *salah* and pay the *zakat*. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah.

It was related by al-Bukhari and Muslim.

Hadeeth 9

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

> I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you."

Related by al-Bukhari and Muslim.

Hadeeth 10

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: "*O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds.*" [23:51] and the Almighty has said: "*O you who believe! Eat of the lawful things that We have provided you.*" [2:172]" Then he (peace and blessings of Allah be upon him) mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!," while his food is *haram* (unlawful), his drink is *haram*, his clothing is *haram*, and he has been nourished with *haram*, so how can [his supplication] be answered?

Narrated by Muslim.

Hadeeth 11

On the authority of Abu Muhammad al-Hasan ibn Ali ibn Abee Talib (may Allah be pleased with him), the grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him, who said:

> I memorised from the Messenger of Allah (peace and blessings of Allah be upon him): "Leave that which makes you doubt for that which does not make you doubt."

It was related by at-Tirmidhi and an-Nasai, with at-Tirmidhi saying that it was a good and sound (*hasan saheeh*) *hadeeth*.

Hadeeth 12

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "Part of the perfection of one's Islam is his leaving that which does not concern him."

A *hasan* (good) *hadeeth* which was related by at-Tirmidhi and others in this fashion.

Hadeeth 13

On the authority of Abu Hamzah Anas bin Malik (may Allah be pleased with him) — the servant of the Messenger of Allah (peace and blessings of Allah be upon him) — that the Prophet (peace and blessings of Allah be upon him) said:

> None of you [truly] believes until he loves for his brother that which he loves for himself.

It was related by al-Bukhari and Muslim.

Hadeeth 14

On the authority of Ibn Masood (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community."

It was related by al-Bukhari and Muslim.

Hadeeth 15

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest.

It was related by al-Bukhari and Muslim.

Hadeeth 16

On the authority of Abu Hurayrah (may Allah be pleased with him):

> A man said to the Prophet (peace and blessings of Allah be upon him), "Counsel me," so he (peace and blessings of Allah be upon him) said, "Do not become angry."
>
> The man repeated [his request for counsel] several times, and [each time] he (peace and blessings of Allah be upon him) said, "Do not become angry."

It was related by al-Bukhari and Muslim.

Hadeeth 17

On the authority of Abu Ya'la Shaddad bin Aws (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> Verily Allah has prescribed *ihsan* (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

It was related by Muslim.

Hadeeth 18

On the authority of Abu Dharr Jundub ibn Junadah, and Abu Abdur-Rahman Muadh bin Jabal (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> Have *taqwa* (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people.

It was related by at-Tirmidhi, who said it was a *hasan* (good) *hadeeth*, and in some copies it is stated to be a *hasan saheeh hadeeth*.

Hadeeth 19

On the authority of Abu Abbas Abdullah bin Abbas (may Allah be pleased with him) who said:

> One day I was behind the Prophet (peace and blessings of Allah be upon him) [riding on the same mount] and he said, "O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried."

It was related by at-Tirmidhi, who said it was a good and sound *hadeeth*.

Another narration, other than that of Tirmidhi, reads:

> Be mindful of Allah, and you will find Him in front of you. Recognise and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and hardship with ease.

Hadeeth 20

On the authority of Abu Masood Uqbah bin 'Amr al-Ansaree al-Badree (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily, from what was learnt by the people from the speech of the earliest prophecy is: If you feel no shame, then do as you wish."

It was related by al-Bukhari.

Hadeeth 21

On the authority of Abu 'Amr — and he is also called Abu 'Amrah — Sufyan bin Abdullah ath-Thaqafee (may Allah be pleased with him) who said:

> I said, "O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you." He (peace and blessings of Allah be upon him) said, "Say I believe in Allah — and then be Steadfast."

It was related by Muslim.

Hadeeth 22

On the authority of Abu Abdullah Jabir bin Abdullah al-Ansaree (may Allah be pleased with him) that:

> A man questioned the Messenger of Allah (peace and blessings of Allah be upon him) and said, "Do you think that if I perform the obligatory prayers, fast in Ramadhan, treat as lawful that which is *halal*, and treat as forbidden that which is *haram*, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?" He (peace and blessings of Allah be upon him) replied, "Yes."

It was related by Muslim.

Hadeeth 23

On the authority of Abu Malik al-Harith bin al-Harith al-Asharee (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of *iman* (faith). '*al-hamdu lillah* (praise be to Allah)' fills the scales, and '*subhan-Allah* (how far is Allah from every imperfection) and '*al-hamdulillah* (praise be to Allah)' fill that which is between heaven and earth. And the *salah* (prayer) is a light, and charity is

> a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin."

It was related by Muslim.

Hadeeth 24

On the authority of Abu Dharr al-Ghifaree (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him) from his Lord, that He said:

> O My servants! I have forbidden *dhulm* (oppression) for Myself, and I have made it forbidden amongst you, so do not oppress one another.
>
> O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you.
>
> O My servants, all of of you are hungry except those whom I have fed, so seek food from Me and I shall feed you.
>
> O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you.
>
> O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.
>
> O My servants, you will not attain harming Me so as to harm me, and you will not attain benefitting Me so as to benefit Me.
>
> O My servants, if the first of you and the last of you, and the humans of you and the *jinn* of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota.
>
> O My servants, if the first of you and the last of you, and the humans of you and the *jinn* of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota.
>
> O My servants, if the first of you and the last of you, and the humans of you and the *jinn* of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it.
>
> O My servants, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself.

It was related by Muslim.

Hadeeth 25

Also on the authority of Abu Dharr (may Allah be pleased with him):

> Some people from amongst the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) said to the Prophet (peace and blessings of Allah be upon him), "O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth." He (peace and blessings of Allah be upon him) said, "Has not Allah made things for you to give in charity? Truly every *tasbeehah* [saying: '*subhan-Allah*'] is a charity, and every

> *takbeerah* [saying: '*Allahu akbar*'] is a charity, and every *tahmeedah* [saying: '*al-hamdu lillah*'] is a charity, and every *tahleelah* [saying: '*laa ilaha illal Allah*'] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the *bud'i* [sexual act] of each one of you there is a charity."
>
> They said, "O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that?" He (peace and blessings of Allah be upon him) said, "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."

It was related by Muslim.

Hadeeth 26

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "Every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the prayer is a charity, and removing a harmful object from the road is a charity."

It was related by al-Bukhari and Muslim.

Hadeeth 27

On the authority of an-Nawas bin Sam'an (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said:

> Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about.

It was related by Muslim.

And on the authority of Wabisah bin Ma'bad (may Allah be pleased with him) who said:

> I came to the Messenger of Allah (peace and blessings of Allah be upon him) and he (peace and blessings of Allah be upon him) said, "You have come to ask about righteousness." I said, "Yes." He (peace and blessings of Allah be upon him) said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]."

A good *hadeeth* transmitted from the *musnads* of the two *imams*, Ahmed bin Hambal and Al-Darimi, with a good chain of authorities.

Hadeeth 28

On the authority of Abu Najeeh al-'Irbaad ibn Saariyah (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "O Messenger of Allah! It is as though this is a farewell sermon, so counsel us." He (peace and blessings of Allah be upon him) said, "I counsel you to have *taqwa* (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your *ameer*. Verily he among you who lives long will see great controversy, so you must keep to my *Sunnah* and to the *Sunnah* of the *Khulafa ar-Rashideen* (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every *bidah* (innovation) is misguidance."

It was related by Abu Dawud and at-Tirmidhi, who said that it was a good and sound *hadeeth*.

Hadeeth 29

On the authority of Muadh bin Jabal (may Allah be pleased with him) who said:

> I said, "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire." He (peace and blessings of Allah be upon him) said, "You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating any partners with Him; establish the prayer; pay the *zakat*; fast in Ramadhan; and make the pilgrimage to the House."
>
> Then he (peace and blessings of Allah be upon him) said, "Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night." Then he (peace and blessings of Allah be upon him) recited: "*[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.*" [*as-Sajdah*, 16-17]
>
> Then he (peace and blessings of Allah be upon him) said, "Shall I not inform you of the head of the matter, its pillar and its peak?" I said, "Yes, O Messenger of Allah." He (peace and blessings of Allah be upon him) said, "The head of the matter is Islam, its pillar is the prayer and its peak is *jihad*." Then he (peace and blessings of Allah be upon him) said, "Shall I not tell you of the foundation of all of that?" I said, "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Restrain this."
>
> I said, "O Prophet of Allah, will we be taken to account for what we say with it?" He (peace and blessings of Allah be upon him) said, "May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?"

It was related by at-Tirmidhi, who said it was a good and sound *hadeeth*.

Hadeeth 30

On the authority of Abu Tha'labah al-Kushanee — Jurthoom bin Nashir (may Allah be pleased with him) — that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> Verily Allah *ta'ala* has laid down religious obligations (*fara'id*), so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them.

A *hasan hadeeth* narrated by ad-Daraqutnee and others.

Hadeeth 31

On the authority of Abu al-'Abbas Sahl bin Sa'ad as-Sa'idee (may Allah be pleased with him) who said:

> A man came to the Prophet (peace and blessings of Allah be upon him) and said, "O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and the people to love me." So he (peace and blessings of Allah be upon him) said, "Renounce the world and Allah will love you, and renounce what the people possess and the people will love you."

A *hasan hadeeth* related by Ibn Majah and others with good chains of authorities.

Hadeeth 32

On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> There should be neither harming (*darar*) nor reciprocating harm (*dirar*).

A *hasan hadeeth* related by Ibn Majah, ad-Daraqutnee and others as a *musnad hadeeth*. It was also related by Malik in *al-Muwatta* in *mursal* form from Amr bin Yahya, from his father from the Prophet (peace and blessings of Allah be upon him), but leaving Abu Sa'eed from the chain. And it has other chains of narrations that strengthen one another.

Hadeeth 33

On the authority of Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies.

A *hasan hadeeth* narrated by al-Baihaqee and others in this form, and part of it is in the two Saheehs.

Hadeeth 34

On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him) who said:

> I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith."

It was related by Muslim.

Hadeeth 35

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. *Taqwa* (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour."

It was related by Muslim.

Hadeeth 36

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said:

> Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that *sakeenah* (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.

It was related by Muslim in these words.

Hadeeth 37

On the authority of Ibn Abbas (may Allah be pleased with him), from the Messenger of Allah (peace and blessings of Allah be upon him), from what he has related from his Lord:

> Verily Allah *ta'ala* has written down the good deeds and the evil deeds, and then explained it [by saying]: "Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from

> ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed."

It was related by al-Bukhari and Muslim in their two Saheehs in these words.

Hadeeth 38

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily Allah *ta'ala* has said: 'Whosoever shows enmity to a *wali* (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with *nafil* (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.' "

It was related by al-Bukhari.

Hadeeth 39

On the authority of Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

> Verily Allah has pardoned [or been lenient with] for me my *ummah*: their mistakes, their forgetfulness, and that which they have been forced to do under duress.

A *hasan hadeeth* related by Ibn Majah, and al-Bayhaqee and others.

Hadeeth 40

On the authority of Abdullah ibn Umar (may Allah be pleased with him), who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) took me by the shoulder and said, "Be in this world as though you were a stranger or a wayfarer."

And Ibn Umar (may Allah be pleased with him) used to say, "In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death."

It was related by al-Bukhari.

Hadeeth 41

On the authority of Abu Muhammad Abdullah bin 'Amr bin al-'Aas (may Allah be pleased with him) who said:

> The Messenger of Allah (peace and blessings of Allah be upon him) said, "None of you [truly] believes until his desires are subservient to that which I have brought."

[Imam an-Nawawi says:] We have related it in *Kitab al-Hujjah* with a *saheeh* chain of narrators.

Hadeeth 42

On the authority of Anas (may Allah be pleased with him) who said:

> I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "Allah the Almighty has said: 'O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].' "

It was related by at-Tirmidhi, who said that it was a *hasan hadeeth.*